

COMMUNITY SERVICE NEWS

VOLUME II

MAY-JUNE, 1944

NUMBER 2

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CONFERENCE ON THE POST-WAR COMMUNITY

July 5-15, Antioch College, Yellow Springs, Ohio

(See inside front cover)

*Issued bi-monthly by Community Service, Inc., Yellow Springs, O., \$1 per year,
75c for each of five or more subscriptions sent to the same address. 25c per copy.*

Conference on Post-War American Community

"To achieve a pattern of simple, integrated, and unencumbered living, yet of efficient technology, is not that a good pattern for a community?"

ARTHUR E. MORGAN, *The Small Community*

With this issue of COMMUNITY SERVICE NEWS is sent a copy of the final program for the Conference on the Post-War American Community, to be held at Antioch College, Yellow Springs, Ohio, July 5-15. Nineteen speakers and leaders, representing the various fields of community endeavor, will address what promises to be one of the outstanding community conferences of the year.

Delegates, representatives and others attending the Conference will have ample opportunity to discuss such topics as: Community Economics, the Rural Church, Community Planning and Organization, Agriculture, Community Recreation, Community Education, including a section on the People's College, and Community Philosophy. In addition to the lectures, round tables, workshops, panels, forums, and discussion groups, Conference members may take advantage of personal and small group interviews with the speakers and leaders. These interviews may take place during meal hours as well as during the unscheduled hours in the morning from 9:00-11:00.

Registrations for the Conference on the Post-War American Community have been steadily increasing and are expected to fill the capacity accommodations. The Community Conference is being held jointly with the North Central Institute of International Relations. Tuition rates cover both conferences, and delegates are welcome to the sessions on community topics and the sessions on international problems. Those who have not yet registered are urged to do so immediately to insure board and room accommodations. Registrations should be sent to John Kavanaugh, American Friends Service Committee, 12 North Third Street, Columbus 15, Ohio..

Community Service, Inc., sponsor of the Conference on the Post-War American Community, encourages registrants to send for the advance study programs and reading lists especially prepared for the Conference. Copies will be sent on request.

For further information write to Community Service, Inc., Yellow Springs, Ohio.

The Philosophy of Community

There is much wisdom in the saying, "Beware what you dream in your youth, for those dreams may be fulfilled during the years." To a very large degree the failures of our lives are due not so much to the inherent limitations of human nature or human mastery of the physical world, as to the poor visions or patterns of life which we live by. The world today is showing vast capacity to develop and organize its resources and to indoctrinate peoples with political and social purposes, yet how distorted or primitive are the dreams or patterns of life to which these vast efforts are committed. Even among the allied nations, what a mixture of visions we have—imperialism, vested privilege, economic ambition, ancient feudalism, dictatorship and vestiges of the un-Holy Roman Empire, along with various immature and partial visions of democracy, freedom, tolerance and good will. The chief limitations of humanity are in its visions, not in its power of great achievement in realizing them.

The same is true as to community. By and large the American community is a fair expression of the dreams or the social philosophy of those who have created it and who live in it. In its physical layout of streets, blocks, and lots it expresses the vision generally held by those who drafted the legislation which controls the plotting of land for municipalities, and of those who actually laid out the towns. Had there been a clear vision of the public need for areas for recreation and other public use, and of the rights of the public to such places, 10 or 20 per cent of such areas might have been provided for those purposes.

In many hundreds of cases men or corporations have created the towns of their dreams. We see the minds of those creators revealed in the long dreary rows of company shacks or of multiple houses in mining and manufacturing towns. In towns like Gary we see the fullest expression of visions of modern industrial technology, along with expressions of pathetically rudimentary social vision. Even many "ideal" industrial towns reflect well-intentioned but immature and totally inadequate philosophy of what constitutes community.

When people in an unforced, democratic manner give expression to their vision of community they often do somewhat better; but how inadequate to the full realization of human personality is the average prosperous farming village. The vision of what constitutes community still is rudimentary. By and large, we repeat, our limitation is in our vision or philosophy of what community might be, not in our ability to give our philosophy expression.

Therefore we say again that great communities will not and cannot appear in America except as a great philosophy of community life emerges. No such philosophy exists at present. It will not spring full and complete from the brain of any genius. It will grow gradually by the contributions of many minds and personalities, and by much experience.

Yet time alone will not produce such a philosophy. Uninspired time brings its values, but also its senseless taboos and monstrosities. There must be conscious, deliberate effort to achieve full, adequate, humane, sensitive and sophisticated philosophy of community life. Every essential human need and aspiration must have a place in it. There must be a sense of fitness and proportion, of beauty, discipline, and aspiration.

An adequate economic basis for community life must be envisaged in that philosophy, but must not be over-emphasized. Education, cultural development, recreation, ethical refinement, health—all must have place. A spirit of full, free inquiry must be related to stability of purpose and of action. Social interdependence must be harmonized with respect for individuality and for privacy. Community autonomy must be maintained along with inter-relations of communities, and communities must be integrated with regions, nations and the world.

The philosophy of community will find expression, not in vague aspiration, but in specific community projects, and in daily work and self-mastery. A philosophy which does not find such expression ceases to be a vision and becomes visionary. A program of practical effort which does not constantly and repeatedly appraise that effort in the light of an overall philosophy, as the builder of a great structure constantly refers to his plans and conforms to them, will soon begin to mar the design, and perhaps irretrievably pervert and debase it.

America needs to give attention to the philosophy of community.

—ARTHUR E. MORGAN

"All around this world are ideas in ferment today. The white man has lost prestige in the eyes of many races of color. He will have to regain that prestige by qualities of character and manhood rather than by force. And he will have to accept the fact, whether he likes it or not, that races of color have inherent rights as members of the human family. That awareness will have to begin in the smallest hamlets and villages of this nation and spread outward." — La Porte, Ind., *Herald-Argus*, October 1, 1943.

The race problem is one of the chief issues facing the world. Unless it is solved it will be the cause of world wars perhaps more bitter than any we have known. The race issue cannot be solved in the abstract. At bottom it is a community issue. Unless it can be solved in your community and mine it cannot be solved at all. We recommend as a source of needed information on this issue the *Monthly Summary of Events and Trends in Race Relations*, published at Fisk University, Nashville, Tenn., which is an excellent digest, and should have very wide reading.

Elements of Community Life

I. Tolerance Versus Compromise in the Community

Intimate community living emphasizes two ever-present facts which to many persons seem to be in eternal conflict. The first is that every person of good purpose has personal ideals—standards of living in some respects in advance of those actually prevailing in his community. The second stubborn fact is that men are social creatures. They cannot live alone. In living together they are compelled to adjust to each other's varied standards, habits and ideals. No person is free from this necessity.

To many persons these two necessities are irreconcilable, and no ways out are seen except either compromise, which is the process of surrendering one's own standards for the necessity of living as social creatures and so drifting with the prevailing tide of action, or withdrawal, becoming isolates. Because of this feeling many persons live in a state of moral defeat and confusion, while others try to withdraw themselves and their children from everyday life to escape the need for compromise and surrender.

The feeling that life presents us with irreconcilable necessities is a common cause of pessimism and of personal disintegration. Such feeling of conflict is a result, not of the inherent nature of things, but of our own mistaken attitudes. It commonly is a product of political or ecclesiastical indoctrination which endeavors to make the followers of a cult feel that their particular standards are absolute and above question. Freedom from that feeling of conflict will help give a sense of personal health and integrity, and will help to normal and productive social relations—that is, to community health and integrity.

Should we not consider our own ideals, convictions and standards, not as revelations of absolute truth and goodness, but as our best possible approach to truth and goodness—highly valuable to us as the best we know, yet possibly in error and subject to inquiry and change? Should we not consider the ideas, standards and conduct of others in the same light? They may seem crude, perverted and harmful. Perhaps they are. Yet to the person who lives by them they seem, all things considered, to be the best he knows. If he violates his vaguely held ideals it is because he feels them to be impracticable or inapplicable under the circumstances.

No two persons completely agree on principles of action, unless they are blind followers of some dogma. A man and wife must make constant adjustments in their relations with each other, or break up the home. A person who holds his own ideals and standards with humility, with a realization that he may be mistaken, can have sympathetic tolerance for the views and actions of others. If husband and wife each realizes the possibility of being mistaken, then the common course agreed upon will be taken, not as a moral surrender, but in a

spirit of a common effort by fallible persons to find the best course. No sense of guilt should go with such sincere effort.

So it is in community life in general. One's moral convictions should not be surrendered or weakly held, but they can be held with humility and with a recognition of one's fallibility. We can respect others, have good will for them, and often work with them, while differing strongly from them on vital matters. Often a weak surrender of our convictions may fail to disclose the better way, and may be the result of cowardice or indifference. Even when it seems to be in the general common interest for us to co-operate in a common course of which we disapprove, we need not give up our convictions.

Always there are limits of co-operation. There are occasions when it is better for the home to be broken than for husband or wife to agree to a debasing or a dishonorable course. There are times when further co-operation with a community program may so violate carefully arrived at convictions that nothing short of open rebellion or withdrawal is justified. No rules or inflexible dogmas can guide one's course. Reliance must be on sincerity of purpose, humility of spirit, open-minded inquiry, and commitment to the best one knows.

Often any course one takes seems partly right and partly wrong. Having taken the best course one knows there should be no wearying of one's spirit with excessive doubts and feeling of regret. This is particularly true as to community programs.

A good community spirit depends very much on the general habit of the citizens of holding strongly to their ideals and standards, but of holding them tentatively and with humility, with understanding and good will for those who have strikingly different standards. Such a spirit leads to gradual growth of mutual confidence, mutual understanding, and co-operativeness, and generally is more effective for raising community standards than is the force or other coercion of the reformer. It is necessary to distinguish carefully between tolerance and understanding on the one hand, and indolence or compromise on the other. Laziness, selfishness, indifference, and cowardice should not hide under the guise of tolerance.

—ARTHUR E. MORGAN

Shortly before his death William Allen White wrote a friend:

I feel that one of the curses of this war, for the United States, at least, will be the centralization of tens of thousands of laborers in these defense plants. There is danger that these centralized defense industries may create a permanent industrial centralization. It will be pretty terrible. What this country needs is country towns with populations of from five to fifty thousand. When a town passes one hundred thousand, it begins to be an unneighborly city.

THE COMMUNITY COUNCIL

People are human, and the organizations they create have the traits of ordinary humanity. The community council is an excellent instrument to give expression to vigorous community interest, but if such interest does not exist, then a community council is as useless as a fine steam engine with no fuel in the fire box and no steam in the boiler. As a perpetual motion device to run without power it is a failure.

For a community council to be thoroughly effective some one or a few persons should make it a chief avocational interest. Someone with patience and with continuing interest must do the chores, arrange meetings, follow up committees, see that representatives are appointed by civic organizations, and promote a program of education in community. But those few persons should increase the range of participation steadily so that within a reasonable time the community will come to find many of its ablest young and older people working there, and will expect the community council to be the chief stimulus and clearing house of community effort.

As an example of the growing interest in community life, the Institute of Adult Education at Teachers College, Columbia University, in co-operation with the American Association for Adult Education, has established a new periodical, the "Inter-Council Newsletter," for community councils.

The second issue of this bulletin is a discussion of the organization and work of community councils, with brief discussions of councils in several states. The issue also contains a short but good bibliography.

COORDINATING COUNCILS FOR LOCAL OFFICIALS

The *Journal of Public Health* for May has an article by Abe Wolman et al. on "Favorable and Adverse Developments in the School Environment." It is pointed out that expensive and sometimes unduly elaborate sanitary and air conditioning provisions are often made in new school buildings without consulting health authorities. As a result, many schools have antiquated types of drinking fountains, and air conditioning apparatus that never has operated.

The original coordinating councils in California were made up of the heads of various departments of the municipal governments, who met to compare programs and to bring them into harmony. All communities, large and small, should make use of that custom. The result would be greatly increased efficiency and many economies, as in unified buying of supplies, co-operative use of equipment, and education of the people in public co-operation.

Following consultation with Community Service, Inc., during the past few months, community councils have been organized at Medina, Ohio; Morris, New York; Tuscarawas, Ohio (with a county council as well); and Hartland, Michigan (reorganized from an advisory council). Several others are being formed.

EDUCATION FOR COMMUNITY

*News and Information
on Residential Adult Education and the People's College.*

Edited by JANE MORGAN

WHY THE PEOPLE'S COLLEGE?

We wonder what in a hundred, or in two hundred years, will be the fate of the modern university system which now is triumphant in its mission of civilization. . . . We cannot be more secure now than was the ecclesiastical system at the end of the twelfth century and for a century onward. And it failed.

To my mind our danger is exactly the same as that of the older system. Unless we are careful, we shall conventionalize knowledge. Our literary criticism will suppress initiative. Our historical criticism will conventionalize our ideas of the springs of human conduct. Our scientific systems will suppress all understanding of the ways of the universe which lie outside their abstractions. Our modes of testing ability will exclude all the youth whose ways of thought lie outside our conventions of learning. In such ways the universities, with their scheme of orthodoxies, will stifle the progress of the race, unless by some fortunate stirring of humanity they are in time remodeled or swept away.—ALFRED NORTH WHITEHEAD, Professor of Philosophy, Harvard University.

For good or evil, education is one of the greatest of influences on the life and well-being of the community, whether it be the rural community or the neighborhood or nationality group in a large city. If a carefully drawn up balance sheet were made of the influence of educational institutions, the balance would be in the red in more cases than people realize. For example, at a recent informal meeting of the social science faculty of one of America's large universities, the opinion was expressed by several members of the faculty that on the whole the university did more harm than good to its student body, adversely affecting the health, outlook on life, and personalities of the students. No one present expressed disagreement with this opinion.

As regards the influence of our college and university system upon the community, there is small doubt that it contributes greatly toward permanently drawing from the average community its best human material, sending it into specialized urban groups of professional people. Jane Addams put it this way: "It is as though nets were laid at the entrance of education, in which those who, by some means or other, escape from the masses bowed down by labor, are inevitably caught and held from substantial service to their fellows."

Although our higher education is being changed in an effort to meet such criticisms, with but few exceptions the experiments and variations work within

rigid patterns, with a dominant emphasis and prevailing characteristic effect upon the people who are educated. The trouble is not primarily that modern colleges and universities are not doing a successful job; it is that for much of the population they are doing the wrong job. The very thoroughness and greatness of this system, and the strenuous efforts made to overcome its more obvious limitations, makes us the less aware that the university tradition is at fault in trying to serve in capacities in which it is not qualified to serve. The college and university are doing harm by assuming authority over the entire field of education and organized thought.

Specifically our criticisms of this system are:

1. It has become too much an avenue for advancement in personal income, security, and employment status, leading most people to regard education as a means of escaping from common labor; and it fails to make that necessary labor significant and meaningful to them.

2. It has given young men and women a prolonged period of retreat from and distaste for the realities of the life of their own communities without inspiring and strengthening them to live in and contribute to that life.

3. It has made literature, history, culture, religion, and character education part of the ladder of credits from kindergarten to Ph.D., rather than a personal experience and adventure in the meaning and motivation of life; it has left that meaning and motivation to be shaped by social pressure of student bodies and the current vogue rather than by the example and inspiration of mature men in literature and in life.

After the war it may become possible for all young men and women to spend some years in college in addition to their years in school. Since conventional education will increasingly take from the average community its most promising young men and women, and impoverish the life of the community, it should be of concern to us to establish a form of higher education to supplement our present emphasis on technical scholarship and professional training.

For this reason we are devoting part of *Community Service News* to a discussion of a form of education specifically designed to benefit and strengthen community life, a form which has proved itself in different part of the world—in Scandinavia, in old Burma, and in America.

This general form of education, known by such names as the Folk School, School for Life, or People's College, has the following characteristics as distinguished from those of the conventional college and university:

1. Instead of aiming primarily at professional training and imparting information, it concentrates on developing character and on inspiring people with a broad integrated conception of life, and a love of beauty in all phases of life.

2. It dispenses with credits, grades, and scholastic entrance or exit requirements.

3. The term of study is short; it does not break the continuity of life.

4. The college itself is a small family-like community with a student body mature enough to be serious and intelligent in its work.

5. It has a faculty of teachers built up in the People's College tradition rather than in the tradition of the academic world. The college and faculty stand or fall according to their capacity to fill the vital cultural needs of the students.

RECENT ARTICLES ON PEOPLE'S COLLEGES

"Grundtvig and the Danish Folk Schools," by Myles Horton, *Mountain Life and Work*, Winter, 1944 (Vanderbilt University, Nashville, Tenn.); briefly reviews Danish Folk School history and principles, and concludes with a paragraph on the significance of the Workers' School as a Folk School. Myles Horton is director of Highlander Folk School, Monteagle, Tennessee.

"Are We Ready for a Folk School at Circle Pines?" *Pine Needles*, April, 1944 (organ of Circle Pines Center, Cloverdale, Michigan). This article is a good discussion of the need for People's Colleges in America and in the co-operative movement. Circle Pines Center is planning to start a People's College next fall; at present it has a year-round school for boys and girls of high school age.

EDUCATION

Still Sits the Schoolhouse by the Road (1943, 54 pp.). The Committee on Rural Education (5835 Kimbark Ave., Chicago), sponsored by the Farm Foundation, publishes this bulletin, an intelligent, concise, and interesting study of rural education in the United States and its relation to rural life. It is worth reading by anyone seeking a general picture of changes in rural life and schooling. A short bibliography at the end is well selected.

Community libraries might serve a good purpose in acquainting boys and girls with the natural world about them—its plants, animals, minerals, etc. A delightful 20-page illustrated bibliography of nature books for children is "Choose a Book About Things to Be Conserved," by Helen K. Mackintosh and Effie G. Bathurst (Leaflet No. 60, Federal Security Agency, U. S. Office of Education, Washington, D. C., 5 cents).

Progress in Rural Education is the title of a 182-page research bulletin of the National Education Association. While published nearly four years ago (*Research Bulletin* Vol. XVIII, No. 4, September, 1940), it deserves mention, partly as a synopsis of the status of rural education, and partly because the last pages consist of a "Checklist on Rural Schools," a set of 93 questions the answering of which will go far to acquaint a community with its school system.

COMMUNITY RADIO STATIONS

The *National Municipal Review* for May contains an article by William D. Boutwell, Director of Information and Radio Services of the U. S. Office of Education, on community radio stations for school and general use. The U. S. Office of Education, in Washington, can give information.

REVIEWS

Milton Wend, *How to Live in the Country Without Farming* (New York: Doubleday Doran, 1944, \$2.50).

This book, subtitled "Planning and Establishing a Productive Country Home," is the work of an experienced man who without special pleading tells his reader what to expect when he undertakes rural life: what to expect, what to guard against in himself, in others, and in inanimate objects; what to seek, how to interpret his finds, and how rightly to enjoy them. It is a really good reference book without being encyclopedic; and it is pleasant reading, without any mystical enthusiasm but with much humor.

Inherited earthy wisdom is here combined with the wisdom often called worldly. The author's cautions to buyers of real estate and his advice about choices of livestock are hard-headed but not dogmatic. His chapters on "Repairs and Improvements" and on "Shops and Workrooms" are full of the fruits of his own experience, which has evidently included informal time studies. His chapters on "Health and Safety" and on "Clothing and Sleeping" are common sense, kindly stated. On "The Weather" and on "Neighbors and Community" he is wise and sensitive.

"Farming," says Wend, "is a very learned profession. . . . This book stresses the practical impossibility of earning a livelihood from agricultural pursuits by newcomers to the country." His chapter on "Money-Earning Occupations" is not a collection of guaranteed recipes but a series of brief words to the wise. For recipes he usually refers to admirable bibliographies (he knows his way around thoroughly among federal and state bulletins). But the text is not lacking in useful, circumstantial directions, sometimes original. The lists of tools needed for various undertakings are excellent.

"Independence of regular outside employment is the ultimate goal" of the productive home for Wend's taste. He is a blacksmith and woodworker skilled in other crafts; he and his wife now live and work in New Hampshire at Daniel Webster's birthplace in Franklin, where they keep a school of country living. The book is an introduction and an invitation.

—WINSLOW AMES

The growth of community groups will encourage the creation of a new type of productive machinery, larger and more economical than those types now designed for the home, yet smaller than the Frankenstein's of contemporary industry, so they may not impose on us either inhuman patterns of working or ravenous demands for widening markets.

—THE COMMUNITEER

Rural Life in a Peaceful World (Des Moines: National Catholic Rural Life Conference, 1943).

While this bulletin identifies rural life with agriculture to a degree which we believe will not be justified in the future, it is very much worth reading. The following quotations illustrate:

"Sound agrarianism is an essential element for making a total peace."

"The core of sound agrarianism is the private ownership of land. . . . Property in land makes for greater social peace, because it helps to equalize the distribution of wealth in a nation."

"The cornerstone of freedom is the ownership of productive property."

"The Conference unequivocally condemns any plans for the nationalizing or collectivizing of land. . . . Land ownership should be principally vested in the family."

"Farms furnish not only food but also children for the nation. . . . Urban population is a dying population."

"The land is the natural habitat for the family."

"The son or daughter who stays on the family farm is often forced to put a mortgage on the land to pay the next of kin their portion of the father's legacy. . . . Those who remain on the land should not be placed in the position of serfs by such a practice."

"The Conference recommends rural homesteads, wherever feasible, for industrial workers."

"The Conference admits the advantages and sees the possibilities of cooperative farming in certain localities and for specific purposes, when the co-operators are the real owners and managers of their agricultural enterprise."

"The government . . . has the grave duty to promote the widest possible distribution of land ownership . . . especially of family-type farms. . . . The ideal in the healthy agrarian economy is the family-type farm."

"Neither industry nor agriculture has reached the saturation point or even a satisfactory point of development in the United States."

"Superabundance of land places on the people of the United States a moral obligation to provide homes for homeless victims of war."

"The present laws on land tenure and land use discourage farm ownership. . . . Tenancy laws can be framed to enable the tenant to become an owner."

"Agriculture must first be a way of life."

"In the past, concentrated land holdings have been the ruin of nations."

"Organized on a democratic basis and controlled by democratic methods cooperatives are among democracy's best defense. They have great social, educational, and moral advantages."

"Our democratic institutions are rooted primarily in local ground."

The bulletin also deals with political, religious, and international issues.

RECENT PUBLICATIONS

ECONOMIC LIFE

Modern Industry magazine (347 Madison Ave., New York) for April 15 contains an article entitled, "Making Your Plant ■ Good Neighbor." The heart of the article is a discussion of twenty-six ways in which industries spoil their relations with their communities. This excellent article might well serve as ■ guide to industries in their community relations. Whoever wrote the article has done some clear thinking on the subject.

Among actions of industries which result in poor community relations are mentioned reckless driving of company vehicles; deliveries and hoardings that block sidewalks; smoke, fumes or dust; offensive odors; pollution of fishing streams; high accident rates; industry tax dodging; importation of workers from outside; inadequate housing; poor eating and training facilities; overcrowding of community recreation and other facilities; competing with local business services; using political influence; taking sides in unimportant community matters; destruction of landmarks, local beauty spots, etc.: "hogging the limelight"; plant wastefulness; management living elsewhere; control by absentee ownership or management; company secrecy; failure to let public know of labor troubles; neglect of local youth in employment policies; lack of interest in public health; and, above all, poor planning which menaces the economic security of the community.

"Central Heating Makes Virginia, Minn., a Clean City," *News Bulletin*, Public Administration Clearing House, 1313 East 60th St., Chicago 37, March 24, 1944, 1 p. "The municipally owned heating system, operated as a non-profit enterprise, burns 43,000 tons of bituminous coal a year at \$7 a ton. The average house-holder in a five-room house in the city pays \$70 a year to have his house and water heated, about half of what it would cost on an individual basis. (Cost of heating with central steam varies the same as the cost of heating with fuel, according to the ability and inclination of the consumer to economize, and an understanding of the method of operating his heat system and willingness to devote care and attention thereto.)

"Every street in the town has a steam main, and a master thermostat controls the temperature in the individual houses.

"The one central heating plant has made the city virtually smokeless, resulting in lower cleaning bills, fewer colds, less laundry and better morale. There are no ash receptacles, eliminating some refuse collection problems for the city, and dwelling fires are down 40 %."—Review in *The Bureau of Urban Research*, Princeton University, Princeton, N. J.

China is a land of communities and small industries. *Travel* magazine for March has an article on "Asia's Craftsmen Go to War," describing the work of co-operative small industries in China.

RECREATION

Recreation for All Ages, two-volume teachers' aid with a wide range of information, by Lili Heimers and Margaret Cook. New Jersey State Teachers College, Upper Montclair, N. J., \$1.

From the May *Recreation* magazine:

Marquette, Michigan, has a monthly "Family Night," when families are expected to stay together for an evening of recreation, either at home or elsewhere. Somewhat similar programs are arranged in Long Beach, California, in Houston, Texas, and in Indianapolis, Indiana.

Day camping is a new activity in several communities. Washington, D. C., operated five camps successfully last summer, with nearly a thousand children taking part. Decatur, Illinois, also had a day camp program, as did Long Beach and Cincinnati. The National Recreation Association, 315 Fourth Avenue, New York, publishes a booklet, "Day Camping," 25 cents. The Division of Recreation, Federal Security Agency, Washington, D. C., has issued a special bulletin (No. 84, April 25, 1944), entitled, "Day Camping."

To meet the issue of juvenile delinquency several cities have developed recreation programs. Dallas, Texas, has "Teen Age Nights," Atchison, Kansas, has its "Teen Town," and Peru, Indiana, organized a youth center. Beaumont, Texas, has its "El Rancho." Similar programs are provided by Cedar Rapids, Iowa; New Haven, Connecticut; Manhasset, Long Island; and San Francisco, California. Excellent results are reported from these undertakings.

Motive magazine for April, dealing with use of leisure time, is an excellent number, edited by Olcott Sanders (810 Broadway, Nashville 2, Tenn., 50c).

HEALTH

Municipal and Rural Sanitation, by Ehlers and Steel, 3rd edition (New York: McGraw-Hill, 1943, 449 pp., \$4). A reference work on environmental sanitation for cities, towns and rural areas. The book covers a very wide range of sanitary issues and problems, such as milk sanitation, foods and food utensils, oyster and clam beds, garbage disposal, air conditioning, insect and rodent control, plumbing, lighting and other house sanitation, industrial and school hygiene, swimming pools, water supply, etc. A text for student and worker.

Community Organization for Health Education (American Public Health Assn., 1790 Broadway, New York, 120 pp., 10 cents, 1941) is made up chiefly of descriptions of actual community health programs, many of them in rural areas, in all parts of the country. There is a concluding chapter, "Some Observations on Community Organization for Health Education."

The dominant theme is that community health programs are more effective and less expensive if communities are encouraged to work out their own programs under guidance, rather than where influential persons or organizations undertake to carry on programs and instruct the people from above.

GENERAL

Those who enter a poverty-stricken community with the idea of helping raise the level of community life often make fatal mistakes through ignorance of local customs and feelings. In "The Monthly Epistle of South-Central Friends" for February 12, 1943 (edited by Marcella Schmoeger, 1804 Grand Ave., Nashville 4, Tennessee) Nancy Watson, after a considerable period in a resettlement project, makes suggestions from which the following are abstracted:

"Find work alongside of other men in the community."

"Live as nearly as possible within the income which is the apparent income."

"Remember that in a poor community there is a "community inferiority complex" which requires careful handling if one is to push beyond it to the real lives of the people."

"Sometimes it is hard to refrain from sharing. . . . The clothing we discard, the food we have to share, immediately put us in a position of paternalism toward our neighbor; and though we supply his immediate wants we are of no further use to him as close friend and neighbor."

"If support or co-operation come from a local powerful group . . . try to avoid too "chummy" an apparent relationship."

"We must be wary of developing phases of community life which are dependent entirely on us."

From the April issue of the *Communitieer*:

"We know of no way of life that acts so immediately to extricate itself from exploitation as the way of community. In community we share common responsibilities and earn common sustenance and common joys. We use machinery of such moderate size as lightens labor—not of such mammoth proportions as impose inhuman patterns of working or the need for forced markets. We have a greater opportunity to develop varied skills, instead of stultifying our personalities by too rigid specialization. We put our best ideas into actual practice—because we are close enough to influence one another, and small enough, as groups, to experiment. We live in the country, yet enjoy—because of our combined cultural and spiritual resources—many of the advantages of the city. We think, work, and play together, thus learning to build a new harmony between individual desires and the wider good."

"In the rural community movement at present, we have more farms than we have farmers to work them . . . yet everyone who gets bitten with the co-operative farming idea scrapes together enough money to acquire the wrong end of a mortgage on a farm of his own."

"Brothers, is this friendly? Is it co-operative? Is it even common sense? Look about you a bit and see what offers within the movement before you pour three-quarters of your capital into a piece of land at the back of beyond."

—Norma Jacob in the newsletter of the New England Free Society.

"Guidance in Jewish Farm Settlement," by Gabriel Davidson, a reprint from the *Jewish Social Service Quarterly*, March 1944, describes the process by which Jewish families considering farming are advised and helped by the Jewish Agricultural Society. The suggestions seem reasonable and intelligent. In the past five years the Society has helped to settle 739 families on farms, of which more than 93 % are still farming.

"Co-operatives have learned that in the manufacture of feed and fertilizer, small plants built in the immediate area served may be more efficient in the long run than larger plants with greater immediate *physical* efficiency. . . . Savings in transportation plus the advantage of local supply tied to local consumption make an apparently less efficient plant valuable." — *Free America*, Spring, 1944.

"Any municipality, county, or other local subdivision of government that has lost its doctors or dentists or otherwise suffers inadequate medical and dental care may file an application to secure a physician or dentist with the U. S. Public Health Service under recent legislation." The community must contribute \$300. Of the total cost of this relocation of a doctor, 75 % is paid by the Public Health Service and 25 % by the community concerned. — *National Municipal Review*, May, 1944.

The *Adult Education Journal* (525 W. 120th St., New York 27) for January has two important articles. The first is a brief review of the work of numerous community councils and closely related organizations. The second is an interesting article by Eduard C. Lindeman on "Democracy and the Friendship Pattern," developing the theme that friendship groups are the foundation of society.

Suggestions for Use in Making a City Survey, a 56-page bulletin of the U. S. Department of Commerce, is useful for firms considering possible locations. Of particular value is Section 4, which tells where helpful information can be had for use in making surveys. This information is listed under such headings as historical data, location (maps, census records, etc.), labor relations, employment and living costs and standards, etc.

Religious Education (59 E. Van Buren St., Chicago 5, Ill.) for March-April has a symposium on intercultural education, which includes numerous suggestions for increasing interracial understanding. So does "How to Prevent a Race Riot in Your Home Town," by Winifred Raushenbush, published by the Committee on Race Discrimination of the American Civil Liberties Union, 170 Fifth Ave., New York 10, 10 cents.

Hoosier Churches: A Study of the Rural Congregational Christian Churches of Indiana (Indiana Congregational Christian Conference, 55 Warwick Drive, Muncie, Indiana, 1943, 51 pp., 10 cents) is a carefully prepared report of a study made in 1941 and 1942. It discusses the rural church in the rural setting of the times. At the end of the pamphlet are recommendations and questionnaire blanks to be used in a rural church survey.

The New Dominion Series leaflet for May (Extension Division, University of Virginia, Charlottesville, Va.) is a brief, interesting description of the Georgia Citizens' Fact Finding Movement. Just as a community council commonly is formed by representatives of every civic-minded group in the community, so the Georgia fact finding group was made up of representatives of each such state civic organization. The results have been well worth the effort.

The Coordinator, organ of the San Diego Coordinating Councils, for March-April reports on a high school essay contest on delinquency. A hundred and twenty-two papers were judged. Among causes of delinquency reported by the boys and girls, lack of parental association ranks first. "There is nothing that any boy or girl hates more than going home after school and not finding anybody at home." "Numbers of parents are accepting positions with little regard for their children. Some think that a bigger allowance and more freedom can be substituted for their presence at home." The next most frequently mentioned cause of delinquency is lack of supervised recreation. The many quotations emphasize the extent to which boys and girls of today are separated from the normal processes of living. Next to increase of home associations the remedy most frequently proposed is recreation to absorb unused time.

According to the Metropolitan Life Insurance Company (*Statistical Bulletin*, Vol. 25, No. 1, January 1944), for a family with an income of \$2500 a year to raise an average child to the age of 18 costs \$7763. Assuming that a rural child costs only two-thirds as much, the investment in 150,000 rural young men and women who leave for the city each year would be three-quarters of a billion dollars. By that much the small community is impoverished and the city enriched.

The Family-Community Digest, published at Vassar College, Poughkeepsie, N. Y., is one of the better periodicals in this field. It is what its name indicates.

Rural Sociology (State College of Agriculture, Raleigh, N. C.) for March has an article on "Better Rural Health," by L. S. Kleinschmidt, which is a general survey of the subject. "Of sixteen thousand cases of serious illness reported by farm families in Texas and Oklahoma, less than half had a doctor's care. Only one out of three births was attended by a physician."

An article by Bryce Ryan, "The Neighborhood as a Unit of Action in Rural

Programs," is somewhat justified as a protest against current efforts to turn neighborhoods into basic units of political administration. However, the fundamental value of primary social groups or neighborhoods, as providing peculiarly favorable environment for transmitting and preserving vital elements of the cultural inheritance, seems to be almost totally unrecognized by the author, and as a result he finds such primary groups to be largely superfluous, and inferior to specialized functional groups.

The author ignores or denies the point made by Lindeman in an article mentioned elsewhere in this issue, that the fundamental force which makes for the existence of society is friendship, not function. Neither can exist alone in a modern society, but functional association without friendship association, such as Ryan presupposes, would almost destroy the inherent cohesion of society. He who does not see this misses the most fundamental fact about human association, a fact to be learned chiefly by experience.

The Kentucky Agricultural Experiment Station (Lexington, Ky.) has published a 20-page bulletin (No. 450, "Rural Neighborhoods and Communities in Thirteen Kentucky Counties, 1941," June, 1943) reporting a study of neighborhoods in thirteen counties containing 146 communities and 666 neighborhoods. The chief controlling factors in determining neighborhood boundaries are school, mentioned 382 times; church, mentioned 251 times; natural boundaries (especially in the mountain areas), mentioned 178 times; kinship, mentioned 61 times; economic, mentioned 51 times; and tradition, mentioned 34 times. Most of the communities, comprising an average of about four neighborhoods each, included areas extending from two to five miles from the community center. Except for county seats the average population of the communities is about 800, about a fourth of which is in the community center. The average such community has a radius of about 2½ miles, with 21 miles of all-weather roads, 45 miles of roads of all kinds, and three homes per mile of road. Few if any other states have so many communities in proportion to population.

The report concludes, "The findings of this study give no support to the extreme theories which predict disintegration and, eventually, disappearance of established rural neighborhoods." This conclusion may be open to question. The movement of population which nearly depopulated the rough hill lands of rural Massachusetts and northern New York is just getting well under way in Kentucky. The influx of Kentuckians into all the north central states bears witness to this movement.

The March 1942 conference on urbanism, at Harvard University, as the editor of the speeches indicated, was on a "stratosphere level," with resulting tendency to disassociation with concrete realities. Dr. Maynard Meyer of Yale emphasized this characteristic in his comment, "I felt that the conference as a whole did not evidence a clear conception of our *objectives*. . . . This lack of our

clearly defining our objectives has me upset, for until we know *what* we want, all our legal or financial methods are of no avail."

Repeatedly one is impressed with the futility of purely academic thinking, no matter how intelligent, and with the necessity for practical experience, as a basis for community planning. On the other hand, first-hand experience alone is of little value. All the millions of lives spent in first-hand experience in small communities in America have not even produced a great concept of what is desirable. The way to the good community is by first-hand experience, guided and enlightened by intelligent and disciplined study, inspired by imagination, and put into practice by informed, practical leadership.

Two quotations in the published report illustrate some points that were considered. The first is in a chapter by Guy Greer, "Post-Conference Reflections":

Economic forces making for the urban as distinct from the rural way of life appear to be, on balance, increasing in strength. Chiefly the reason lies in the fact (and the prospect) that an ever smaller proportion of the whole working population is (and will be) required to produce our food supply. Production of other goods and services . . . generally takes place in an urban environment. [But need not be urban. A. E. M.]

The economic and social analysis made in the course of the conference, then, may be said to have shown an unmistakable general trend towards urbanization. It has thrown, however, a much less certain light on the specific form cities and towns may be expected, or should be made, to take.

The other comment is by Walter Gropius and Martin Wagner:

Carefully planned small new towns, more appropriate for showing the way to a greater economy and to better conditions for living, would provide us with the experience necessary to prepare the blueprints for the second and more complicated later step in planning, that is the rehabilitation of the large old cities. We want our proposed new "townships" to return to human scale, keeping to pedestrian distances within their boundaries. With a population of five to eight thousand people and with an industrial capacity for the employment of from two to three thousand workers, they would form the basic units of the new town pattern. Such "townships" must be self-contained units, each with its own legal charter and its own municipal administration, rather than suburban satellites dependent on a larger mother town. This is an indispensable supposition if there is to be a rebirth of that team-and-group spirit, the most vital ferment for a healthy community life, which was lost during the boom time of our old cities.

The Living Soil, by E. B. Balfour (London: Faber & Faber, 12/6). From a review of this book in *The Countrywoman* (London) for November, 1943:

"When one is arguing about health it is often salutary to consider healthy people and find out what makes them so. In *The Living Soil* several races are cited as having almost perfect health. There are the people of Hunza, a small

native state in Northern India, a wild mountainous country, arid in summer and bitterly cold in winter. They are a superbly healthy, long-lived, strong and happy people. Sir Robert McCarrison, who was Medical Officer there for some years, has stated that he has never seen a case of asthenic dyspepsia, gastric or duodenal ulcer, appendicitis or cancer among them. Their diet consists of wheat, barley, pulses, vegetables, cooked or raw, fruit, and milk, with once in a way a little meat. They farm their land carefully, mixing dung, vegetable wastes, and the ashes of their fires into a compost and put it on their fields. They are an intelligent people, fine craftsmen as well as good farmers.

"As a contrast there are the Polar Eskimos, who live mainly on sea birds and sea animals. They leave no offal, but eat every part of the bird or beast that can be eaten, and only in the Arctic summer can they get vegetables. They, too, have magnificent health. Other races named are the peasants of rural China, some American Indian tribes, and the people of Tristan da Cunha and of Iceland, in the days before they imported flour and sugar and canned foods.

"What do these people share to produce their health? Not race, nor climate, nor any definite diet, since they range from the almost vegetarian Hunzas to the practically carnivorous Eskimos. The only links seem to be that their food is *whole* food—not processed in any way—that they eat it fresh, and that it is grown by a system of returning to the soil all the wastes of the entire community. 'The whole carcass, the whole grain, the whole fruit or vegetables; these things fresh from their source, and that source a fertile soil.' It seems that any diet will build health, provided it conforms to these three rules, and the first of these is a fertile soil."

Father Ligutti, of the National Catholic Rural Life Conference, often remarks that while he has no confidence in co-operative farms he is heartily in favor of farmers' co-operatives. For many years a type of agricultural co-operative has been in existence in the form of improvement districts organized under state law. These have been organized for irrigation, drainage, and soil conservation.

Recently Nebraska added a new type of farm co-operative in the form of *weed control districts*. In 1937 the state legislature provided legal machinery for their organization, and now nearly fifty have been organized and are in operation. Their work is described in the *Farm Journal* for June. Existing districts range from 9600 to 365,000 acres in size. They undertake to eliminate bindweed, Canada thistle, puncture vine, leafy spurge, pepper grass, and Russian knapweed.

A district is organized by petition of more than half the landowners. It undertakes to clear weeds from farms, canal banks, railroad embankments, and roads. Thus co-operation accomplishes what individuals are helpless to do alone.

COMMUNITY SERVICE ACTIVITIES

COMMUNITY SERVICE, INC., TO HOLD ANNUAL MEETING

All members of Community Service, Inc., and others interested, are invited to attend the annual meeting of the organization at Yellow Springs, Ohio, on July 15, 1944, at 3:00 p.m., for the election of officers and trustees and the transaction of other business.

The office of Community Service regrets the departure of Winslow Ames for Civilian Public Service Camp No. 4, at Grottoes, Virginia. Mr. Ames has made a lasting contribution to our work, carrying the research inquiry on small community occupations nearly to completion. We hope to include further writing from him in future issues of *Community Service News*.

It is expected that Community Service will publish this year the results of the study of ways of making a living in the small community. Because of the poor response to letters of inquiry concerning small industries it has been found necessary to visit such industries one by one and interview the managements personally. Community Service staff members have traveled thousands of miles in making this inquiry. Among small community industries recently visited are those producing glass tableware, poultry raisers' equipment, holiday and theatrical masks, alfalfa meal, safety belts for window washers, glues, pastes and adhesives, mushrooms, auto jacks, umbrella handles, small wood specialties, breakfast foods, custom killed meats, concrete storage tanks, veterinary supplies, undertakers' chemicals, snow plows, etc., etc.

Very generally it is the opinion of those operating these industries that a small community provides a more favorable environment and has few disadvantages. One dress manufacturer, recently moved from New York to a small community, complained that he could not speed up small town workers as he could city workers. The latter, he said, because of their greater economic insecurity responded to pressure. Two other clothing manufacturers in the same locality had adjusted themselves to local ways, and found them no handicap.

Decentralization actually is taking place to a considerable degree. In scores or hundreds of small communities there are small or moderate-sized industries which have been moved from cities. Such decentralization sometimes is resisted by labor unions with large city memberships, especially where no notice of movement has been given or where there is evidence of intent to evade contracts with unions. In some cases the courts have compelled the industry in question to return to the large city.

Care should be taken by small communities not to be parties to any efforts to break down sound labor standards.

CONFERENCES AND INSTITUTES

- June 19-July 21—Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill. Courses include: "The Program of the Rural Church," "Research in Rural Life," "Economics for the Rural Pastor."
- June 16-July 14—Rural Mission Summer Workshop, Warren Wilson College, Swannowa, N. C. Facilities will be available for families with children of nursery school age or older. Enrollment fee, \$10; board \$1.50 per day for adults. For information write John H. Reisner, Rural Missions Co-operating Committee, 156 Fifth Avenue, New York.
- July 3-21—Institute of Race Relations, under the auspices of the Race Relations Division, American Missionary Association (Congregational), at the Social Science Institute, Fisk University, Nashville, Tennessee. Courses of study include one on "Methods, Techniques, and Community Planning." Speakers include Will W. Alexander, Cleo Blackburn, Countee Cullen, Otto Klineberg, Arthur Raper, Louis Wirth, and other leaders.
- July 10-22—Industrial Relations Institute for Church Leaders, under the direction of University of Wisconsin School for Workers; held concurrently with the School's General Two Week Institute of Industrial Workers and with the Town-Country Leadership Institute sponsored by the School of Agriculture. Lecture and discussion topics include a daily session on "The Industrial Community, an analysis of the modern industrial community in its racial, industrial, social and political composition." For information write The School for Workers, 1214 W. Johnson St., Madison 5, Wis.
- July 24-29—Town and Country Pastors Short Course, Paynesville, Minn. Includes course on "The Church and the Rural Community."
- July 25-27—Rural Life Leadership School, St. John's University, Collegeville, Minnesota, sponsored by National Catholic Rural Life Conference; for information write Rev. Martin Schirber, O.S.B., St. John's University. Other such schools in July are: Rural Life School for Farmers, Taylor, Texas, July 24-26; for information write Rev. S. P. Brown, Taylor, Texas. July 24-28, Semana Rural (in Spanish). Montezuma Seminary, Montezuma, N. M.; for information write Montezuma Seminary.
- August 8-11—Rural Life School, Maryknoll, N. Y.; for information write Very Rev. Joseph Meaney, M. M., Maryknoll. Also in August: Rural Life School, St. Mary's Seminary, Ferndale (P. O. Norwalk), Conn.; for information write Very Rev. Anthony Lechner, C. S. Sp., St. Mary's Seminary. Rural Life School, Oblate Fathers, Essex, N. Y.; for information write Rev. Patrick Quinlan, Brookfield Center, Conn.

The School of Living, Suffern, New York, is offering three independent but consecutive courses on decentralization as follows: July 7-22, Home Studies; August 5-19, Adult Education; September 6-16, Advanced Decentralists Course.

COMMUNITY SERVICE PUBLICATIONS

THE SMALL COMMUNITY: FOUNDATION OF DEMOCRATIC LIFE,
By ARTHUR E. MORGAN, \$3.00

"No book has come in for more regular reference and discussion during our summer school period than THE SMALL COMMUNITY."

—J. H. Kolb, Professor of Rural Sociology, University of Wisconsin.

Community Service also has available a special edition of THE SMALL COMMUNITY, bound in durable paper, price \$1.50 postpaid. Valuable for use in study courses in parent-teacher associations, civic clubs, community councils, churches, etc. Reduced rates for study groups.

A DIRECTORY OF NATIONAL ORGANIZATIONS OF SERVICE TO COMMUNITY LEADERS, 50 cents.

Brief descriptive entries for over 200 organizations, grouped according to the community problems with which they are concerned. Use of this directory may locate the help your community needs in health, recreation, government, or other areas.

SMALL COMMUNITY ECONOMICS, 25 cents.

A 40-page booklet with chapters on occupations, industries, and community economic planning. Helpful to those working for a balanced economic life in their communities.

COMMUNITY SERVICE NEWS, issued bi-monthly, \$1 a year, For those who wish to keep up to date on conferences, articles, and publications in the community field.

COMMUNITY SERVICE, INC.
Yellow Springs, Ohio

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I should like to receive, without further expense to me, one of the following, as checked (for Participating, Corporate, or Contributing Members): ☐ A copy of THE SMALL COMMUNITY (paper edition); ☐ A year's subscription to the quarterly journal RURAL SOCIOLOGY.

Name

Address

CONCERNING COMMUNITY SERVICE, INC.

Community Service, Inc., which publishes this periodical, was set up in 1941 as a non-profit organization to supply information and service for small communities and their leaders. It was felt that the decay of the American community constituted a crisis which called for steady and creative effort.

The succeeding three years have borne out this judgment. Correspondence and requests for help have increased markedly, the membership has grown gradually, and interest on the part of individuals and other organizations demands more attention than the staff has been able to give. Following are the chief areas in which Community Service, Inc., is working at present:

1. Cooperation with communities, community groups and individuals in developing all-round community life and organization.
2. Research on ways of making a living in small communities and developing in communities a varied economic life which will make them self-sufficient in a wholesome way. Results of this study will be made available during or after the war to young people returning to communities and wishing to help build a sound economic base for their communities.
3. A correspondence course on the small community. This is offered to individuals and to study groups. Reference books are supplied, and typewritten comments returned with students' papers.
4. The Community Travelers Exchange. While this will be more practicable after the war, much of the preliminary work of preparing a directory of projects worth visiting can be now. A small number of members have enrolled.
5. Lecture and consultation service. Communities and conferences may secure the services of persons experienced in community work by making arrangements well in advance of the date desired.
6. The bi-monthly publication of *Community Service News*, preparation of articles on community subjects, and occasional other publications.